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entirely left to the mother and in some cases developing a communistic relation among the members of a tribe (Andaman Islanders); (5), jealousy, leading to the appropriation of the weaker sex exclusively by the stronger males causing the punishment of adultery; unappropriated females still remained common property, (primitive prostitution). With respect to the procuring of the wife—she is at first taken prisoner in war and like other booty distributed in the division of the spoils. As such she is a slave simply. In case friendly relations exist between tribes the wife may be secured by purchase. (Curiously enough in some places a mock battle often constitutes the wedding ceremony as a reminder of an ancient method.) The law of supply and demand now rules, and if wives are much desired they bring a corresponding price to the father fortunate in a large family of girls; the reverse conditions gave rise to the dowry. The following work, though more special, treats of the evolution of love among men and animals and may be inserted here.

*Romantic Love and Personal Beauty.* FINCK. London, 1887. pp. 560.

The main thesis is that beauty in the offspring is dependent upon the development and free sway of romantic love. By romantic love is meant the love treated of by poets, the impulsive play of the emotional nature. This love is a modern development according to Finck; and in the main he is right; it is the evolution of the esthetic nature of man as seen also in the development of music. But this position should not be held in too strict a sense. The same love undoubtedly beat in the heart of Jacob, when he toiled fourteen years for Rachel, although he may not have composed poems or manifested other extravagancies of modern love, which are in a great measure due to an over excitable nervous system. The great majority of successful marriages are probably not preceded by the extreme manifestations of romantic love, but by those more quiet bonds of friendship that join hands with reason and sense, and which are older than history. Beauty which is an index of health is dependent on the free play of those psychic forces that impel to reproduction, universally operative, manifested even down to the protozoa. It is the restraint of these forces by scheming parents who make marriage a pecuniary speculation that unites natures more or less sterile with each other; or that, if fertile, produce second rate offspring. This work is evidently written for the people. A spirit of levity, however, detracts from its dignity, and its facts are culled from various authorities and are not always handled with scientific acumen.

*Anthropologisch-kulturhistorische Studien der Geschlechtsverhältnisse des Menschen.* MANTEGAZZA. Jena, 1886, pp. 380. Translated from the Italian.

The author has travelled extensively and, together with collections from other authors, presents his observations in a most clear and fascinating manner; the work is undoubtedly the best that has appeared from his pen, and it deserves an English dress. The first chapter of the seventeen is devoted to a description of the rites with which savage people celebrate the establishment of puberty. In all the anthropological relations, the Australians hold the most important position; their highest development being on a level with the lowest seen in other races; and at the same time their various tribes present all the links of the different stages of development, from the most primitive and purely animal stage upward. The Malays and negroes come next in order, the American aborigines and the Turanians next, and then we begin with the Hindoos and travel westward with the tidal waves of Caucasian civilization. The ceremonies of the puberty-declaration constitute, with the Australians, a sort of an initiation, secretly conducted (the

women being never allowed near), of the youth to membership in the tribe, who henceforth has the privilege of being a warrior and of stealing a wife. The ceremonies consist in the removal of the hair or beard with a sharp stone and often some teeth are knocked out, and other mutilations (sometimes crippling) are suffered. When the girls of Victoria attain an age of twelve years they undergo a somewhat less Spartan trial, but like their brothers are more or less besmeared with filth, the removal of which constitutes the closing ceremony. Similar rites have been observed among the Indians of California. The sense of shame is very feebly developed and while dress is sometimes worn it is only for purposes of protection; yet in some tribes the women use dress for purposes of concealment. In higher races the law holds that the female is more modest than the male. This sense of shame extends even to the face with Mohammedan women. The Japanese are said to be without shame and yet are clothed to an extreme extent. Strange co-existence of the sense of shame with reference to certain relations and not with others of like nature are found nearly universally. Among some peoples continence and virginity are considered as vices, while with others there are laws by which those losing their virginity (females always) are put to death if they desire to become married. Among semi-civilized, and sometimes among barbarous people, laws limiting the times and seasons for exercising the reproductive functions have been enacted and enforced with great stringency. The death penalty was inflicted for the violation of the Levitical ordinances in this regard. Times of prohibition include the periods of menstruation, pregnancy and lactation. A variety of mutilations from circumcision to castration have at one time and another been practiced. It is supposed that these practices were for the sake of political separation, to make a peculiar people; they seem to have been undertaken from religious motives, although some writers suppose circumcision to have a hygienic significance. The origin of the rite of circumcision seems lost in antiquity. The Egyptians, who circumcised soldiers and priests only, may have received it from Abraham. But some South American Indian tribes, many of the Polynesian tribes, the Caffres and some of the African tribes, and the Australians near the bay of Carpentaria practice it in various ways. Among the savage peoples, it is purely a puberty-rite conducted by priests with great secrecy. In its development to the Jewish form the novitiate has been operated upon at an earlier and earlier period. Stages of this precession are preserved with various tribes. According to Waitz many African tribes practice also clitoridektomy.

Circumcision is considered a hygienic measure by Jaffe (*Rituelle der Circumcision*, Leipzig, 1886). But hygienic considerations do not explain the operation as performed upon the females, and we know that other mutilations accompany the practice with the lowest tribes; and constitute pretty nearly the whole of what may be called religious ceremonial of such tribes. Cases in which castration has been performed as a religious rite fall into two classes, those in savage tribes, in which it is important to keep the birth rate as low as possible and those where it is practiced as an antidote to lust. It is very general to require continence of the priest and this has been secured through means both psychical and physical. The Scopts of Russia afford a remarkable instance of all the members of a sect receiving this sign of their regeneration. Nevertheless among these persons passion is not eradicated. The assimilative forces assume a preponderance, as represented in the increase of adipose tissue in the body and the acquirement of wealth in the society.

A very interesting chapter is the one which treats of the customs connected with the wedding ceremony. Mantegazza considers them survivals of the primitive mode of obtaining a wife, viz., by capture, as various

features of the modern dance may be referred to a primitive erotic dance. There are certain social laws whose object is to secure cross fertilization, and which have undoubtedly been evolved in a manner analogous to that of the morphological and physiological characters in the lower animals that serve the same purpose. The passions, even of esthetic love, are strong in the bosoms of several negro tribes. Among certain Australians (and somewhat similarly with some North American Indians) all the members of a tribe are known as brothers and sisters, and are forbidden to intermarry; the result is *exogamy*, either by capture or by purchase. On the other hand, in Egypt, Persia and Peru the marriage of brothers and sisters was allowed. It is remarkable to what extent very different forms (sometimes in one and the same tribe) of various social customs coexist among primitive peoples. The children may be betrothed by parents while infants, yet after they are grown up great freedom of choice is allowed. Even after marriage the husband may grant a divorce if he finds his wife loves another. The position of the wife varies greatly; she may be used (like cattle) as money and be a slave simply, or may have the power to nullify the business transactions of her husband, or sit with him in legislative councils. Polygamy may be practiced only by the rich, who can support so many wives, or may be a means of enriching the husband where they do his work. On the other hand, in Thibet a woman marries a whole family of brothers on the theory that one man is unable to care for one woman. It has been supposed that primitive man was without marriage, and the children were reared by the mother, who was the matriarch; and naturally the custom of polyandry arose in one direction and polygamy in another. Mantegazza ridicules the "promiscuity theory," and thinks the facts with regard to the sexual relations among the lower animals are conclusive against any such view. The facts are that among savages monogamy is the rule. Marriage is everywhere recognized as an institution for the proper rearing of children, and has no other significance; but outside of wedlock a great deal of promiscuity is allowed, without any sense of shame thence arising. As soon as a woman is a wife, she is expected to be and is absolutely true to her husband. The limitation of intercourse with one who is thus actually set apart for breeding purposes (being returned to her parents if sterile and paid for only if fertile) have caused the various legal privileges of the possession of secondary wives or concubines as a restriction upon promiscuity. But a limited promiscuity still existed, as for example, in hieratic prostitution. In esthetic Greece prostitution developed into the second or epicurean stage, with many gradations of this relation. Then came Christianity and a struggle between sense and spirit which is as if only just beginning, and prostitution entered on its third stage—that of suffering or license. But society at large has still all the tendencies of the savage, barbarous and cultivated peoples of the past.

The following work is standard on sexual anthropology:

*L'Evolution du Mariage et de la Famille.* LETOURNEAU. Paris, 1888. pp. 467.

This work begins with the animals, traces the love and reproductive relations systematically, and concludes that love is the same in men and in animals. Some birds die of sorrow if their consorts die. The chimpanzee is sometimes monogamous and sometimes polygamous; the old male who is despot of a clan, is finally routed and killed by the young males. The author agrees with Mantegazza in denying the existence of a primitive universal promiscuity, but does not believe in the existence of real love among savages. Among the ancient Mexicans four degrees of marriage existed: (1) monogamic marriage, the offspring declared legitimate; (2) semi-legitimate marriage, (3) legitimate concubinage, (4)